

*Study notes based on classroom discussions ,  
Year 2013-14, Chapter 6 of The Qur'an.*

# **The Cattle**

الأنعام

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1<sup>st</sup> of November 2014, 07<sup>th</sup> of Muharram 1436





# سورة : الأنعام

Year: (1434-35) 2013-14\*

Date of Start: (15 Dhiqad 1434) 22<sup>nd</sup> of September 2013

Completion : (23 Dhū al-Hijja 1435) 19<sup>th</sup> of October 2014

## Introduction:

### Title:

The title of the surah “Al-An'aam” ("The Cattle") is derived from the references within the surah (V.136, 138, 139, 142) to certain idolatrous superstitions concerning animals. These accounts serve as a picture of man's certain tendencies.

### Main theme:

Most of this surah can be described as a many-sided argument against man's tendency to regard other things or powers as equal to God, attribute divine qualities to such beings or imaginary powers and consequently deny what ever signs contrary to these irreligious beliefs come before them (V.4) and all this consequently leads to making perverted demands and accusations.

### At Classroom:

Sunday, 23<sup>rd</sup> of March 2014, Nalabandpur, Srinagar

Dr. Raies Ahmad Bhat

: “agar az yi sawaal khada gasi, ath kya jawaab dimov.”

What is the answer to the phenomenon of similar accusations/rejection in the modern times?

Ustadh Mr. Nazir Ahmad Pandit : “ath chhu jawaab – وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ”

The answer lies in understanding the fact that we have failed to *make a just estimate of God*.

God is the Cause/Knower of all that exists, be it extroversive, introversive, innate, manifest, hidden, a sign, a trial, past, current or upcoming... V.1-10

Yet, men... “...do not make a just estimate of God,...” - V.91

“He is sublimely exalted above anything that men may devise by way of definition” – V.100

and “no human vision can encompass Him” – V.103

In time, however, they will come to understand what it was that they used to deride. - V.5

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### \*NB:

During this period a study of few books from Mishkat al-Masabih was also taken up. The summarized account of that study will be presented separately in time.

**Mishkat al-Masabih** (work dated prior to 741H)

by Imam Wali-ud-Din Muhammad bin Abdullah Al-Khatib **al-Tabrizi**.

It is an expanded version of **Masabih al-Sunnah** (work dated prior to 510H)

by Abu Muhammad al-Husayn ibn Mas'ud ibn Muhammad al-Farra' **al-Baghawi**.

## Background:

According to most of the authorities including Ibn 'Abbas (RA), the whole of Al-A'raf was revealed shortly before Al-An'aam - that is, around the last years of the Prophet's stay at Mecca;

To get to the background and understand the underlying theme the chapters 6 and 7 from the Quran are shown in their chronological placement below:

Chronological Order	Surah Name	Verses	Revelation	Present Order
38	Sad	88	Mecca	38
<b>39</b>	<b>A'Raf (Al-)</b>	<b>206</b>	<b>Mecca</b>	<b>07</b>
40	J'nn (Al-)	28	Mecca	72
41	Ya'sin	83	Mecca	36
42	Farqan (Al-)	77	Mecca	25
43	Fatir	45	Mecca	35
44	Maryam	98	Mecca	19
45	Ta Ha	135	Mecca	20
46	Waqiah (Al-)	96	Mecca	56
47	Shuara (Al-)	226	Mecca	26
48	Naml (Al-)	93	Mecca	27
49	Qasas (Al-)	88	Mecca	28
<b>50</b>	<b>Israa (Al-)</b>	<b>111</b>	<b>Mecca</b>	<b>17</b>
51	Yunus	109	Mecca	19
52	Hud	123	Mecca	11
53	Yousuf	111	Mecca	12
54	Hijr (Al-)	99	Mecca	15
<b>55</b>	<b>An'aam (Al-)</b>	<b>165</b>	<b>Mecca</b>	<b>06</b>
56	Saffat (Al-)	182	Mecca	37

During this period Prophet (S) seems to have been attacked with accusations, particularly in Mecca also in the early Medinan phase:

that, far from being a prophet, he was a poet, a sorcerer, a soothsayer, or he was mad or possessed by jinn. (Q 52:30; 43:30; 69:42; 23:25).

As for the revelation, it was a forgery, and nothing but old stories or fairy tales, or confused dreams. (Q 42:24; 25:5; 21:5).

He was also accused of having human informants who dictated or taught this material to him (Q 16:103; 25:4-5).

### The replies to the perverted demands and accusations, during the phase in question, take different forms:

Some of the earliest responses incorporate oaths:

“I swear by what you see and by what you do not see, truly this is the word of a noble messenger, it is not the word of a poet . . . nor is it the word of a soothsayer . . . but a message sent down from the Lord of the worlds” (Q 69:38-43).

Alternatively, there may be counteraccusations:

“In truth it is they who have put forward an iniquity and a falsehood” (Q 25:4),

condemnation:

“They have gone astray, and they will never be able to find a way!” (Q 25:9),

or threats, such as the frequent reminders of the destruction that was visited on unbelievers of old (Q 21:6).

Some of the opponents' arguments are more personal,  
"Why was this Qur'an not sent down on some important man from the two cities?" (Q 43:31).

The Qur'an counters by appealing to The Prophet's good character, as he is instructed to say:  
"A whole lifetime before this have I been among you: will you not then understand?" (Q 10:16).

One of the common objections both to Muhammad (S) and to former prophets was the fact of his humanity; The Prophet (S), for his part, is instructed at various times to say:  
"I am only a human being like you" (Q 18:110, 41:6), or  
"I don't say that I have treasures, nor do I claim to know the unseen, or that I'm an angel. I only follow what is revealed to me" (Q 6:50; 11:31).

Often, particularly in the Meccan revelations, God addresses The Prophet (S) offering reassurance:  
"You are not, by the grace of your Lord, a soothsayer, nor are you possessed" (Q 52:29; 68:2).

sometimes the recommended speech or dictum takes the form of a disclaimer:  
"Say: 'If I've forged it, I'll pay for my crime; but I'm innocent of the crimes you commit' " (Q 11:35).

But at this (late Meccan) time God seems to admonish The Prophet (S):  
"If their rejection is difficult for you, if you can, seek to make a tunnel in the earth or a ladder to the sky and bring them a sign. If God willed, he could bring them together to guidance; so be not among the ignorant" (Q 6:35).

### **In the words of Kate Zebiri:**

"In the late Meccan and early Medinan periods in particular, Muhammad's detractors repeatedly ask for a miracle or "sign" to substantiate his prophetic status. One extended passage gives a flavor of these demands:

*They say: "We shall not believe in you until you make a spring gush forth for us out of the earth, or until you have a garden of date trees and vines, and cause rivers to gush forth in their midst, or you cause the sky to fall in pieces . . . or you bring God and the angels before us face to face, or you have a house made of gold, or you rise up into the sky, and we won't believe in your ascension until you send down to us a book that we can read." [To this, Muhammad is told to reply:] "Glory be to my Lord! Am I anything but a man, a messenger?" (Q 17:90–3).*

As with the fact of Muhammad's humanity, his opponents' arguments are met with a simple disclaimer or disavowal.

.... While the Quran is clear that God is able to do all things, it seems that He declines to effect miracles through Muhammad for various reasons: because the opponents still would not believe (e.g., Q 6:7; 6:109; 54:2); because their punishment would be hastened if they still disbelieved after receiving such a sign (Q 6:8); in order to emphasize Muhammad's human status (e.g., Q 17:93); and because the Quran should be sufficient for them – in fact, it is hinted that the Quran itself is such a sign (Q 29:50–1)."

**The Blackwell Companion to the Qur'an - Edited by Andrew Rippin, page 275,**  
Chapter 17, Argumentation, by Kate Zebiri,  
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**Table #1: Main-unit (surah).\*\***

V.No.	Section summary - Structural composition
1-10	<p><b>System of existence and human derision:</b>  All praise is due to Allah who is the Cause/Knower of all that exists, be it extroversive (...created the heavens and the earth and brought into being darkness and light. V.1),  introversive(...created you out of clay...V.2),  innate (decreed a term —a term known to Him...V.2),  manifest, hidden (...He has knowledge of all that you hide and all that you reveal. He knows what you do...V.3),</p> <p>These first verses point to the whole theme; i.e.,</p> <ul style="list-style-type: none"> <li>➤ the system of existence;</li> <li>➤ the creation and placement of man within that system;</li> <li>➤ and the deeds and behavior of human beings.</li> </ul> <p><i>“Yet every time a sign comes to them from their Lord, they turn away from it. They have rejected truth whenever it came to them, in time, however, they will come to understand what it was that they used to deride.” V.4-5</i></p> <p>Even well established people who have been enjoying all provisions from God were destroyed and replaced for such a sinful approach. V.6</p> <p><i>“...even if We had sent down to you a Book written on parchment, and they had touched it with their own hands—those who deny the truth would still have said, ‘This is mere magic.’ They ask, ‘Why has an angel not been sent down to him?...’ V.7-8 (see also 25:7), to which the Qur’an gives a commonsense reply: that if an angel would be sent then “the matter would be settled and they would not have been granted any respite” or an angel would be sent only if the message were directed at angels (Q 17:95), so in this case an angel would have been sent in the form of a man anyway (V.9) – presumably in order to be visible and comprehensible to humans.</i></p> <p>In similar vein the <i>“...messengers have been mocked before you, but those who scoffed were overtaken by the very thing they scoffed at.” V.10</i></p>
11-20	<p><b>Despite human derision Gods mercy prevails for long:</b>  Now go all over the earth, and see what has happened in the end to those who gave the lie to the truth, and how those who scoffed were overtaken by the very thing they scoffed at. V.11</p> <p>This should help one see and understand that this message (Qur’an) is true (V.19) and appreciate the fact that despite all their polytheism, mocking and rejection, God has been Merciful (...<i>He has taken it upon Himself to be merciful...</i> V.12) so far, though He is All-Powerful (V.12-13) and none can help when His wrath afflicts any one. V.17-18</p> <p><b>Proclaim</b>  <i>“Shall I take as my protector someone other than God, Creator of the heavens and the earth, who feeds all and is fed by none?” ... “I have been commanded to be the first of those who submit. Do not be one of the polytheists.” V.14</i>  <i>“I will never disobey my Lord, for I fear the punishment of a dreadful day. Anyone from whom punishment is averted on that Day has been shown great mercy by God. That is a supreme achievement.” V15-16</i>  <i>“...He is only one God, and I disown whatever you associate with Him.” V.19</i></p> <p><i>“Those to whom We have given the Scriptures know this as they know their own sons. But those who have ruined their souls will not believe ” V.20</i></p>

21-30	<p><b>Human derision and its end results:</b>  Those who invent a lie against God and deny His signs will not succeed.  On the Judgment Day they will be deserted by all their claimed partners and even then they will lie about their <i>shirk</i>. V.21-23</p> <p><i>“See how they lie to themselves, and how those they invented have deserted them.”</i> V.24</p> <p>They come to listen, not for understanding, but just for disputing and denying the truth and ruin no one but themselves. V.25-26</p> <p><i>“...when they are set before the fire. They will say, ‘If only we could be sent back. Then we would not deny the signs of our Lord and we would be of the believers.... they are indeed liars’</i>” V.27-28</p> <p>They claim that there is nothing beyond this life they will not be raised up again from the dead.V.29</p> <p><i>“...when they are made to stand before their Lord! He will ask them, ‘Is this [second life] not the truth?’ ... taste the punishment that comes from your having refused to acknowledge the truth!”</i> V.30</p>
31-41	<p><b>Demanding signs and failing to see which were given:</b>  They mock at you and deny the meeting with God V.31 and ask, ‘<i>Why has no sign been sent down to him from his Lord?</i>’V.37. Other messengers have also been denied in the similar way V.34</p> <p><i>“We know that what they say grieves you. It is not you that the wrongdoers are rejecting; rather it is the signs of God that they reject.”</i> V.33</p> <p>Though they are surrounded by Our signs; be they the animals that move about on the earth, or the birds that fly or they themselves.V.38 (see note under <b>Table #3 Linguistics</b>)</p> <p>Now, <i>“If you find their rejection hard to bear, then seek a tunnel into the ground or a ladder into the sky, if you can, and bring them a sign. Had God so willed, He would indeed have given them all guidance. So do not be among the ignorant.”</i> V.35</p> <p><i>“...God alone has the power to send down a sign...”</i> V.37</p> <p><i>“Those who reject Our signs are deaf and dumb, in darkness...”</i> V.39</p> <p>Deep down they are aware of the divine truth and their own false beliefs &amp; deities. V.40-41</p>
42-50	<p><b>Preaching the ever present signs and chastisement for rejecters:</b>  They failed to see signs in our grants or afflictions. Far from humbling them, those afflictions hardened their hearts even more and caused their annihilation. V.42-45, 47, 49</p> <p>Aren’t the faculties like hearing, sight or comprehension signs enough - ‘<i>If God should take away your hearing and your sight and seal your hearts, who is the deity who could restore it to you save God?</i>’ V.46</p> <p><i>“We send the messengers only to give good news and to warn...”</i> V.48</p> <p><i>“Say, ‘I do not say to you that I possess the treasures of God, nor do I know the unseen, nor do I say to you that I am an angel. I follow only that which is revealed to me...”</i> V.50</p>
51-55	<p><b>Ignore attacks from rejecters, wish peace to those who believe in our signs:</b>  The objection of Noah (AS)’s opponents, that his followers were from the lowest strata of society (Q 11:27), was also directed against The Prophet (S). V.53</p> <p>But Prophet (S) is commanded to keep preaching those who believe (who ever they are) and keep treating them well. V.51-55</p>

56-60	<p><b>Demand to leave his way or bring God's Judgment right away:</b>  Say, 'I stand by the clear evidence from my Lord,... and '... am forbidden to worship those you call upon besides God.' V.56-57</p> <p><i>"...If what you seek to hasten were within my power, the matter would be settled between you and me. God holds the keys to the unseen; none knows them but He. He has knowledge of all ... No leaf falls without His knowledge, nor is there a single grain in the darkness of the earth, or anything, wet or dry, but is recorded in a clear Record."V.58-59</i></p> <p>To Him all shall return and He will declare to all that they used to do, after an appointed term may be completed. V.60</p>
61-70	<p><b>Absolute authority belongs to God alone:</b>  <i>"He is the Absolute Master over His servants..." V.61</i></p> <p><i>"When you see people engaged in finding fault with Our signs, withdraw from them ..." V.68</i></p> <p><i>"Leave alone those for whom religion is only a sport and pastime...V.70</i></p> <p>He decides every term. <i>"The Judgment is His alone." V.62</i></p> <p><i>" Every prophecy has its fixed time to be fulfilled: and soon you will come to know." V.67</i></p> <p>Deep down they are well aware of the divine truth and their own pretenses too. V.63  (see also V.40-41)</p>
71-82	<p><b>Lord, the One God has created everything and has power over it– Ibrahim (AS)'s reasoning thereof.</b>  <i>"...shall we call upon that which can neither benefit us nor harm us?..." V.71</i></p> <p><i>"It was He who created the heavens and the earth for a true purpose. On the Day when He says, 'Be,' it shall be: His word is the truth. All sovereignty shall be His on the Day when the trumpet is sounded. The Knower of the unseen and the visible, He is the Wise, the Aware One." V.73</i></p> <p><b>Ibrahim (AS)'s reasoning:</b>  He reasoned well V.74  We showed him Our kingdom and gave him certainty of Faith V.75  Rejecting all falsehood Ibrahim (AS) said <i>"I have set my face with single-minded devotion, towards Him who has created the heavens and the earth, and I am not one of the polytheists." V.76-79</i></p> <p><i>"It is those who have faith, and do not mix their faith with wrongdoing, who will be secure, and it is they who are rightly guided." V.82</i></p>
83-90	<p><b>Ibrahim (AS) rewarded even further and followed by The Prophets:</b>  <i>"This was our argument (hujjatuna) We gave to Ibrahim ... —We raise in rank anyone We please..." V.83</i></p> <p><b>Ibrahim (AS) is rewarded:</b>  <i>"...We favoured each one of them above other people, and also some of their forefathers, their offspring, and their brothers: We chose them and guided them to a straight path..." V84-88</i></p> <p><i>"...If these people [the Makkans] reject it, We shall entrust it to a people who will never refuse to acknowledge it." V.89</i></p> <p><i>"Those [the prophets] were the people whom God guided. Follow their guidance ..." V.90</i></p>



91-94	<p><b>Making a very poor estimation of The Divine:</b>  <i>"They do not make a just estimate of God, ..." V.91</i></p> <p>While saying , ‘<i>God has not revealed anything to any human being</i>’ and dispersing &amp; hiding the revelation with them, or making claims of personal revelations or the like of what God has sent down. And associating others with God. V.92-94</p> <p><i>"... Today you will be repaid with a humiliating punishment for saying false things about God and being arrogant about His signs." V.93</i></p>
95-100	<p><b>And He it is (wa huwa-alladhi...):</b>  <i>"It is God who splits the seed and the fruit-stone. He brings forth the living from the dead, and the dead from the living. That is God. How then can you, deluded, turn away from the truth?" V.95</i></p> <p><b>And He it is</b> who is the cause behind and provider of all we are surrounded &amp; acquainted with. V.96-99</p> <p><i>"And yet, some have come to attribute to all manner of invisible beings a place side by side with God - although it is He who has created them; and in their ignorance they have invented for Him sons and daughters!<sup>87</sup></i>  <i>"He is sublimely exalted above anything that men may devise by way of definition" V.100</i></p>
101-110	<p><b>Such is God, your Sustainer (dhalikumuAllahu Rabbukum...) – so preach the way you are ordained:</b>  <i>"The Originator of the heavens and the earth... He created everything and is aware of everything...there is no God but Him, the Creator of all things, so worship Him..." V.101-102</i></p> <p><i>"No vision can grasp Him, but He takes in over all vision; He is the Subtle and Aware One." V.103</i></p> <p><i>"...Clear insights have come ... We explain Our revelations in various ways—so that they might come to the point of saying, ‘You have read this out to us,’ and that We might make it clear [that this is the truth] to those who are eager to know....Follow what has been revealed to you from your Lord: there is no deity but Him; and ignore the polytheists....We did not appoint you over them as their keeper, nor are you their guardian." V.104-107</i></p> <p><i>"Do not revile those whom they invoke instead of God, lest they, in their hostility, revile God out of ignorance...." V.108</i></p> <p><i>"They swear a solemn oath by God that if there should come to them a sign, they will believe in it. Say, ‘Signs are granted only by God.’ ...We will turn away their hearts and eyes from the Truth, since they refused to believe in it in the first instance. We will let them wander blindly in their insolence. V.109-110</i></p>
111-121	<p><b>Enemies of the Prophets:</b>  <i>"Even if We sent down angels to them, and caused the dead to speak to them, and We gathered together everything in front of them, they would still not believe,..." V.111</i></p> <p><i>"In like manner We have assigned for every prophet an opponent,....They follow nothing but conjecture. V.112-117</i></p> <p><i>"...Surely, many mislead others by their desires through lack of knowledge... Eschew all sin, open or secret: Those who commit sin will receive due punishment for their sins,..." V.119-120</i></p>



	<p><b>Eschew the unconsecrated:</b>  “Eat then, only that over which God’s name has been pronounced, ... and do not eat anything over which God’s name has not been pronounced, .... If you obey them, you will become of those who associate partners with God.” V.118-119, 121</p>
122-129	<p><b>Arch Enemies of the Prophets:</b>  “Can he ..., to whom We gave life, and a light ... be like him who is in utter darkness ... Thus We have placed <b>leaders of the wicked</b> in every town to plot therein...” V.122-123</p> <p>“When a sign comes to them, they say, ‘We will not believe in it until we are given what God’s messengers have been given. But God knows best whom to appoint as His Messenger. ... When God desires to guide someone, He opens his breast to Islam; ...’ V.124-125</p> <p><i>“This is the straight path leading to your Lord. We have made the signs clear for thinking men.” V.126</i></p> <p>Believers will dwell in the Home of Peace while for the rejecters ‘The Fire shall be their home. V.127-129</p>
130-140	<p><b>For the inventors of the falsehood (those polytheists) The Decreed Punishment is unavoidable:</b>  “...promised shall surely come to pass and you cannot prevent it.” V.134</p> <p>“... Did messengers not come from among you to recite My revelations to you,... They will say, ‘We bear witness against ourselves.’ ... Your Lord would not destroy a community for its wrongdoing, so long as its people were still unaware. For all are degrees of rank according to their deeds; your Lord is not unaware of anything they do.” V.130-132</p> <p>They have invented false polytheistic prohibitions, beliefs and rituals,</p> <ul style="list-style-type: none"> <li>• Their associate-gods have share in produce,</li> <li>• Their associate-gods have made killing children fair,</li> <li>• Their associate-gods possessions are forbidden to some,</li> <li>• Their associate-gods have proclaimed separate rituals for cattle etc.</li> </ul> <p><i>God will requite them for the falsehoods they invent. V.135-140</i></p>
141-144	<p><b>The self-imposed prohibitions of the idolaters are all wrong – Everything belongs to God alone:</b></p> <p>Everything belongs to God alone and all the self-imposed prohibitions of the idolaters are clear fabrications. V.141-144</p> <p><i>“...Who is more unjust than one who, without knowledge, fabricates a lie against God, so that he may lead people astray without knowledge? ...” V.144</i></p>
145-150	<p><b>The self-imposed prohibitions of the disbelievers are all wrong – Their claims are unfounded:</b>  “Say [O Prophet], ‘In all that has been revealed to me, I do not find a ban on anything to eat, except for carrion, flowing blood and pork, all these being unclean or profane, on which the name of someone other than God has been invoked.’ ...” V.145</p> <p>The disbelievers’ claims regarding prohibitions, their beliefs and their excuses are all unfounded. V.146-149</p> <p><i>“Say, ‘Come, bring your witnesses, who can testify that God forbade [all] this.’ ...” V.150</i></p>

151-154	<p><b>The basic guiding commandments of Life:</b></p> <p>“Say, ‘Come! I will tell you what your Lord has really forbidden you!</p> <ul style="list-style-type: none"> <li>➤ Do not associate anything with Him;</li> <li>➤ be good to your parents;</li> <li>➤ do not kill your children for fear of poverty,</li> <li>➤ refrain from committing indecent deeds,</li> <li>➤ do not kill the life which God has made sacred,</li> <li>➤ stay well away from an orphan’s property,</li> <li>➤ give full measure and weight, according to justice,</li> <li>➤ when you speak, observe justice, even though it concerns a close relative;</li> <li>➤ and fulfil the covenants of God.</li> </ul> <p>That is what He has enjoined upon you so that you may take heed.” V.151-152</p> <p><i>“This is My straight path; so follow it, and do not follow other ways: that will lead you away from His path.” ... Then We gave Moses the Book, completing [Our favour] to the righteous, explaining everything clearly, as guidance and mercy, so that they might believe in meeting their Lord.” V.153-154</i></p>
155-165	<p><b>Just like everything else our prayer, sacrifice, life and death should be only for God:</b></p> <p><i>“This is a Book which We have revealed as a blessing—follow it and fear your Lord, ... There has now come to you clear evidence from your Lord, ... We shall requite those who turn away from Our signs ... The day when some of the signs of your Lord shall come, it shall not profit any human being who did not believe before, ...” V.155-158</i></p> <p><i>“...Say, ‘My Lord has guided me to a straight path, and to an upright religion, the religion of Ibrahim the upright, who was not of those who associate partners with God.’</i></p> <p><i>Say, ‘My prayer and my sacrifice and my life and my death are all for God, the Lord of the worlds; ... Lord is swift in punishment; yet surely He is forgiving, and merciful.” V.159-165</i></p>

**\*\*NB:**

This section (Table #1), though discussed in the class, is in accordance to **Saajid Amin’s personal opinion** of structural division of the surah (though in this surah the traditional division “raku” pattern is followed). Other members of the study group may differ in their opinion on structural division of this surah or on the structural stress itself in the study of the Qur’an.

Though the thematic and structural coherence is used as an instrumental tool to understand the message of Qur’an, it is not considered to be a key element in understanding the meanings. The key to understand the Qur’an in its own words is

**Taqwa.**

02:282	وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ
08:29	يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا
57:28	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ

See discussion in the book *Mutala-e-Qur’an* by Maulana Wahiduddin Khan, page 04-21

**Table #2:** Changes brought about in 2010 Pocket Edition “Tazkeer-ul-Qur’an” Urdu translation of the verses.

S.No.	Verse as per 1985 Edition	Remarks on 2010 Pocket Edition translation
1	See V. 73	This aayah is being split into two at “kun fayakun” in 1985 text and translation. The latest trend though is to make no aayah at this point, which is followed in 2010 Pocket Edition.  In my personal opinion it should stand split in text, as it is being observed elsewhere in the Qur’an whenever “kun fayakun” occurs.  Eight (08) occurrences: 2:117; 3:47&59; 6:73; 16:40; 19:35; 36:82; and 40:68
2	81	Insertion of word “Ibrahim”
3	93	Scribal error “aapas paas...”
4	101	Insertion of word “Allah...”
5	123	Minor changes in words.
6	124	Minor word changes and insertions.
7	131	Word insertion “thay”
8	134	Word insertion “hai”

**Table #3:** Linguistics:

S.No.	Issue	Related Verse(s)	Remarks
1	الظُّلُمَاتِ وَالنُّورِ	V.01, V.39,	In the Qur'an, the Arabic word “nur” (light) has been mentioned in the singular form while its opposite term, “zulumat” (darkness), has occurred in its plural form. The concerning reason could be that in contrast to the light which symbolizes Truth and Unity, 'darkness' is the cause of many a doubt and dispersion.
2	قِرْطَاسٍ	V.07, V.91	The meaning of “Qirtas” and its nature was being discussed during the study of V.91.
3	أُمَّم	V.38	<b>The Message of The Qur’an, Muhammad Asad, Note 30, for Verse 38</b> “Lit., "but they are [God's] creatures (umam)". The word ummah (of which umam is the plural) primarily denotes a group of living beings having certain characteristics or circumstances in common. Thus, it is often synonymous with "community", "people", "nation", "genus", "generation", and so forth. In as much as every such grouping is characterized by the basic fact that its constituents (whether human or animal) are endowed with life, the term ummah sometimes signifies "[God's] creatures" ( <b>Lisan al-'Arab', with particular reference to this very Qur'an-verse; also Lane 1, 90</b> ). Thus, the meaning of the above passage is this: Man can detect God's "signs" or "miracles" in all the life-phenomena that surround him, and should, therefore, try to observe them with a view to better understanding "God's way" (sunnat Allah) - which is the Qur'anic term for what we call "laws of nature".”
4	عَمَرَاتٍ	V.93	Other occurrences 23:54,63 and 51:11